there is no darkness and no light in winter, lies the entrance to the White Sea. Enclosed by land, except for the narrow straits, and deprived of the influence of the Gulf Stream, which on the more exposed northwestern shores of Norway renders the fjords navigable throughout the whole winter, this inland sea presents ast one of the characteristics of central and northern Russia-the extreme of heat and cold. In winter its anthe surface is frozen, but during the long summer days the sun burns fiercely and calls into sudden life the coarse herbage and the soft green leaves of the silver birch and ash trees that clothe its

We have been already some fourteen hours steaming southward in the White Sea, writes a correspondent of the London Times. Before us lies a long, low island, covered with a dense vegetation of pine and silver birch and indented with little bave, their surface dotted with a sprinkcorner of the island there come into view, nels, dark and vaulted, containing a rising above the dark foreground of number of the tombs of the archimanpines, the high white towers, crowned pines, the high white towers, crowned in domes and cupolas of emerald green, of the great monastery of Solovetsky, one of the richest and most celebrated in all Russia, a mass of strange, incongruous Oriental buildings. Viewed from gruous Oriental buildings. Viewed from

before us; we seem to have left Europe a thousand miles away. The crowd of strangely dressed monks and novices the moujiks even, with their narrow eyes and tangled heads and beards, and the buildings themselves, from the gilded summits of their towers to the great wall of undressed boulders, worn by ice and water into curious smooth round shapes water into curious smooth round shapes water into curious smooth round shapes and provisions from Archangel, which is some fifteen hours voyage away. A large hostelry, also the property of the

receives us in the stuffy salons of his official residence, hung with inferior oil paintings of past Czars and a large oleograph of the present sovereign, and a few minutes later we start under his guidance to visit the two principal churches, which stand across the sunit a reed which typifes the source of being.

class of pilgrim most in evidence can bring but small offerings.

The two principal churches, dedicated to St. Herman and St. Sabas, open into this corridor, which occupies practically the whole length of one side of the great square of the monastery. As we pass killed whenever seen and used as a medically the whole length of one side of the great square of the monastery. As we pass through the iron gates that give access into the church a vision of gorgeousness meets the eye—gilded wood carving reaching from the floor to the vaulted and domed roof, freaces of gaudy saints of gigantic proportions; columns of gold that turn and twist, festconed with gilded flowers, to end in ill proportioned Corinthian capitals of gilt, giimpses of half revealed sanctuaries, just visible between doors, an altar, a blaze of light; little tapers burning before the pictures and at the shrines of saints; above, suspended from the ceilings, great candelabra of silver, through the intertwining branches of which one can barely discern the dusky figures of unreal apathetic saints freeceed upon the gloomy domes and vaulted roofs above.

At the altar a priest dropse the office where the birds the back the shrines content of the gater and cared for until the wreck were rescued and cared for until the wreck were resouled and cared for until the storm subsided. The only fatality was that of the negro cook on the boat extends the boat two disks buried on the island.

That the life of the lighthouse keeper is not all monotony is testified to by the experience of the captain on one occasion in July, 1900, when he and four companions drifted twenty hours in a water-bodies of snakes. The most common snake ancestor is the large green non-poisonous serpent, a frequenter of trees. It has a habit of entering huts, and consequently the presumption is that the visitor is an ancestor in search of something to eat. A bullock is generally slaughtered and portions placed in the hut of the sacrifices so that the Amatongo may eat thereof. At the altar a priest drops the office of the large from the circumstance of the master. The boat turned turning the corn. The chambelon is labeled. The only fatality was that of the beat with the boat was the circumstance of the sacrifice so the boat stand for the head of the wret

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THE MONKS OF SOLOVETSKY

Soul of the singers—that renders the music so strange and remarkable.

The archimandrite, puffing and perspiring with his unwonted energy, led us next to the great vaulted refectory, with its frescoes of saints and angels. Tables were laid ready for the monks' evening meal—great dishes of fish that emitted a perfume that spoke of considerable absence from the sea, and bowls of sour only on the sea, and bowls of sour on the sea, and the sea, and bowls of sour on the sea, and the se

engaged in painting still more apathetic saints in glaring colors upon gilded back-grounds. The principal work in hand grounds. The principal work in hand seemed to be that of restoration, that is to say, the entire repainting of the old pictures. The method is simple in its barbarity. The old panels, dating from centuries back, enriched and mollowed by time, with their primitive saints that breathe the spirit of endoavor that inspired the painters so long dead, were being washed and scraped, and upon the seasoned panels were being displaced by the soulless monstrosities of Russian modern religious art—expressionless, modern religious art expressionless, pompous, insipid, elderly gentionen of dissenting aspect, robed in dressing gowns

dissorting aspect, robed in dressing gowns and quite evidently wanting in intellect. Already the student perpetrators of these ourtages have ruined much of the charm of Solovetsky, for net content with the wholesale destruction of the small pictures, they have also repainted most of the frescoes of the churches in colors the frescoes of the churches in colors.

of the frescess of the chirches in colors and in style that would shame the drop scene of an itinerant theatre.

Beyond the buildings which form the residential quarters of the monks and novices are situated the hospital and dispensary, both boasting a modern if not gruous Oriental buildings. Viewed from the sea the monastery is like a fairy palace transplanted by magic from some Indian or Persian city and set down in the forest of pines on this island of the frozen north.

We disembark at a stone quay in the little port that faces the main entrance of the monastery. It is Asia that lies before us; we seem to have left Europe a thousand miles away. The crowd

summits of their towers to the great wall of undressed boulders, worn by ice and water into curious smooth round shapes long before they were laboriously lifted into their present position, all speak of Asia.

Above this great enclosing wall and extending the entire circumference of the monastery run ramparts, pierced for defence and covered with a roof painted crimson. At the corners are towers of the same height and characters with above them the roofs rise to a great height in the form of immense red extinguishers. Over this encircling line of red appear the high white walls of the buildings within the vast enclosure, tier above siter, until, crowning all, rise the towers with their green domes and cupolas, of the churches and belfries.

A great porch, Chinese in form and in its crude coloring, supported by stunted fantastic pillars, overhangs the entrance of the dark archway that pierces the immense of the outer walls. We go past iron bound doors, hung with morouth packed and both that would have been proved in more than and exposing the twinkle of a little lamp burning before some sacred iton, or chaspedig the twinkle of a little lamp burning before some sacred iton, or chaspedig the test of the year the monastery and forest lie of the vall interest the towers, of crimenor roofs and its crude coloring, supported by stunted fantastic pillars, overhangs the entrance of the dark archway that pierces the immenses thickness of the outer walls. Here is the twinkle of a little lamp burning before some sacred iton, or chasped of the dark archway that pierces the immenses thickness of the outer walls.

Here is the twinkle of a little lamp burning before some sacred iton, or chasped to the power of the dark archway that pierces the immenses thickness of the outer walls.

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chameleen and Lizard.

From the London Standard.

Now that so much attention is directed toward the situation in Natal many readers will be interested to know that the Zulus are a race of ancestor worshippers, who believe in the transmigration of souls from the walls and roofs, and even perching on the trees.

Chameleen and Lizard.

From the London Standard.

Now that so much attention is directed toward the situation in Natal many readers will be interested to know that the Zulus are a race of ancestor worshippers, who believe in the transmigration of souls from the human body to anakes. A warlike, romantic and picturesque race, their theory of the creation is quaintness itself. Their tribal legends presume the existence of the first man, known as Unkulunkulu (the longon the root duty Capt. McDonald once experience of the fatality that seems to mark some things in life, for in the fulfilment of his whole duty, the captain one winter night sent the steamer Oconto ashore with its crew of twenty-two men, twenty-two men passengers, three women and one child.

As shown in the captain's journal, it was the night of December 4, 1885. A half gale was blowing from the south-It is the archimandrite himself who old-old-one), and of him they say: "We

the human body to anakes. A warlike, romantic and picturesque race, their theory of the creation is quaintness itself. Their tribal legends presume the existence of the first man, known as Unkulunkulu (the Old-one), and of him they say: "We no longer know him. We do not know his wife, and the ancients do not tell us that he had a wife."

This primeval Zulu is credited with having broken off the nations of the universe from a reed which typifies the source of being. The Uthlanga or reed really represents a father from whom the children are broken off. Their explanation of what "brought death into the world and all its woe" is weird and intensely interesting. Unkuluus ent this message by the chameleon: "Go, Chameleon, go and say: Let not men diel" This chameleon accordingly set forth, but unfortunately it loitered on the way and ate the fatal purple fruit of Ubukwebezane. Then the Old-old-one assistance of the captain and he resolved that the snow was piling up on a south-deast, driving a soft snow ahead of it. The steamer had tried to make Alpena from Harbor Beach, but at rightfall turned back to shelter at Tawas. Tawas is fifteen miles from Charity Island, and turned back to shelter at Tawas. Tawas is fifteen miles from Charity Island, and the light at the harbor is white, with one of the octagonal outer windows darkened. At Tawas harbor, just when this darkened window is dead ahead, the boat putting in heads directly for this blind spot in the light.

In the blinding snowstorm the Ocouto outly not hold steerage way and drifted out of her course. About 12:30 o'clock her captain eddenly spied a white light when histook for the Tawas light, then fifteen miles away. Almost at the same moment Capt. McDonald discovered that the snow was piling up on a south-deast. guidance to visit the two principal churches, which stand across the sunition court.

We pass under an archway, and a wide stone stairway leads on up to a vast courtidor, extending both to right and left. The walls, painted in terrifying freesoes recorsementing the horrors of the infernal regions and scarcely more attractive ones portraying the joys of heaven, form a curious background to the groups of priests and peasants and all sorts and conditions of men who move slowly about or stand in little groups gazing in silent wonder at these crude representations of a future life. Everywhere can be seen the black robed and black capped monks, their falling low over the shoulders of their faded, greasy robes. Whatever riches may be hidden in the treasuries of Solovetsky—and its wealth is undeniable and undenied—the class of pilgrim most in evidence can bring but small offerings.

The two principal churches, dedicated to St. Herman and St. Sabas, open into this corridor, which occupies practically the whole length of one side of the greats and results of the great of the monastery. As we need to see the sum of the control of the octagonal outer windows a read which typifies the source of being, are derivative of sale which typifies the source of being, and a wide and erally represents darkened. At Tawas hard to a the children are broken of the light discardence of the into the children are broken off. Their explanation of what "brough its weird and lintensely interesting. Unkul sent this message by the chame on a say: Let not men del" This chameleon accordingly the the fatal purple fruit of these crude representations of a future of the way and at the fatal purple fruit of these crude representations of a future of the way and at the fatal purple fruit of these crude representations of a future of the way and at the fatal purple fruit of the way and a standard the same moment Capt. McDonald discovered the same moment Capt. McDonald discovered the washing the country of the minute of the control of the octagonal outer

LONELIEST OF ALL JOBS. Keepers of Lighthouses on Islands in the Great Lakes!

To become acquainted with yourself horoughly, take the post of lighthouse seeper on some one of the lone points and reefs on the Great Lakes from which the United States Government flashes warning lights in the season of navigation. A civil service examination will pass you. If the post of chief is not open there are plenty of opportunities to belittle difference-\$450 for the chief and \$400 for the assistant.

In accepting some of these island posts, however, the candidate must expect to come face to face with silence. says the Chicago Tribune. He must learn what it is to commune with loneliness. On watch he has the night sky the sound of the surf and the black background of the pines that may close in behind him. At no time may both chief and assistant leave together.

There are no telephones, no newspapers was Only on the most barren spots is necessity found for these light towers, so that everything is inimical to the small pleasures of gardening and lawnmaking. Few keepers are married and still fewer wives

At one of the loneliest of all these lake lighthouses the veteran Capt. Charles E. McDonald has tended the Charity Island light in Lake Huron for twentyseven years. He is ten miles from the little village of Caseville, at the extreme south of Saginaw Bay, and until a few years ago the lighthouse keeper was compelled by Government regulations to remain summer and winter at his post. Now when navigation officially has closed the lighthouse keeper and assistant may go ashore if they can get there.

But in the case of Capt. McDonald, over the choppy seas that mark Lake Huron, the choppy seas that mark liake Huron, getting ashore means sailing through floating ice and towering bergs, or waiting still later in the season and walking over the treacherous ice field that extends out to him. And if sailing has become impossible, this waiting for a solid field of ice over which he can draw his sled safely to shore is one of the hardest times of all.

For the first ten years of his service at Charity Island the captain's wife and three children lived there the long seasons through, while assistants came and went

three children lived there the long seasons through, while assistants came and went, unable to stand the solitude.

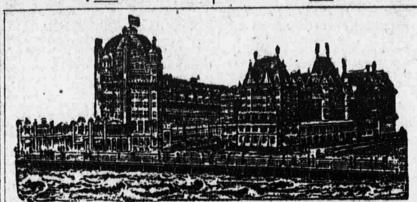
"I'll confess it," said the captain, six feet tall and weatherbeaten from his long service; "I've prepared many a meal for myself, put it on the table, sat down to eat—and then let the tears roll down my cheeks, till I couldn't see the food that stood before me."

Charity Islands are two in number the

the wreck were rescued and cared for until the storm subsided. The only fatality was that of the negro cook on the boat, who died from fright and who lies buried on the island. That the life of the lighthouse keeper

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ardent sailor. Hour after hour we drifted sion in July, 1900, when he and four companions drifted twenty hours in a water-logged sailboat.

The men were building an oil house on the island and on the afternoon of July 6 had gone ashore at Caseville with the captain, who had need of supplies. They were returning under threatening conditions when without a second's warning a squall struck them, cutting the canvas to ribbons and carrying away one of the masts. The boat turned turtle, throwing every one into the water.

"When I came up I found one man unaccounted for," said the captain. "It was pitch dark and the wind was blowing a hurricane. The man under the boat was

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Plymouth—Cherboury—Southampton.
Teutonic... Sent. 80, 10 A.M. [Majestic. Oct. 12, 10 A.M.
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Canopic... Oct. 27, Dec. 5, Jan. 16, Peb. 27
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